

# THE ARMOURY

A  
MAGAZINE OF WEAPONS

FOR  
CHRISTIAN

PUT ON  
THE WHOLE  
ARMOUR OF  
GOD THAT  
YE MAY BE

ABLE TO  
STAND  
AGAINST  
THE WILES OF  
THE DEVIL.  
EPA. VI.

WARFARE

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# PROTESTANT EDUCATIONAL INSTITUTE,

WITH WHICH IS INCORPORATED

THE PROTESTANT ASSOCIATION, Established 1835.

For establishing PROTESTANT EDUCATIONAL CLASSES, and, by Popular Lectures, Protestant Literature, and otherwise, instructing the People in the Principles and History of the Reformation; for defending our Protestant Constitution and Institutions; and for opposing Papal Aggression throughout the Empire.

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# THE ARMOURY.

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## The Protestant Educational Institute.

THE Spring Session of the Classes of the Protestant Educational Institute is almost concluded. Examinations have been held in Brighton, Bristol, Chichester, Hoddesden, Liverpool, London, Ware, and other places. The meetings for the distribution of the prizes will all take place during May.

The Rev. R. Maguire, in reference to his Classes, says in his *Parish Magazine* :—‘Our “Educational Classes” for the present season are now concluded—a most successful series, and largely attended in the various churches in which they have been held. More than forty of my brother clergy have attended these lectures on the Thirty-nine Articles in different places. My lectures are not, of course, intended for my brethren in the ministry; but, nevertheless, they have been frequented by this large number, from most of whom I have received much encouragement in my effort to spread a knowledge of the true principles that characterise our Church of England. A larger per-centage than usual of candidates for prizes is supplied by the St. Olave’s Class, as many as eighty-seven names being entered for competition from the yet larger number attending the lectures. It will, moreover, be gratifying to many to know that of these eighty-seven as many as eighty-one are young men, and for the most part engaged in occupations in the City and in South London. A few, also, have come from far. Three of the candidates give Hendon as their residence; another (a mathematical and classical tutor in a college) comes from Richmond; and another member has come all the way, each evening, from Waltham Abbey, Essex. I have great reason to be thankful I ever thought of this course of instruction. Some of our own congregation have told me they never thought anything about the Articles of our Church until they heard me read them at my ‘reading in’ in July last; and yet these authoritative documents are an essential part of our Prayer-book.

Others are now committing the Articles to memory ; and not a few, by suggestion of my references in the lectures, are reading the Bishop of Winchester's standard work on the Articles, and such other treatises as they can obtain. This is all so much gain of intelligent acquaintance with the history and doctrine of the Church and of the Scriptures, and in all this I must unfeignedly rejoice.'

The following is the Examination Paper of the Classes conducted by Mr. Maguire. Three hours were given to answer this paper :—

1. State the source, date, and authority of the Thirty-nine Articles ; and their importance when viewed in the light of contemporaneous action in the Church of Rome.
2. What is the meaning, according to the Church of England, of the phrase, 'The Catholic Church ?'—Give an illustration of this from the Book of Common Prayer.
3. Two miracles of our Lord, representing, the one the Visible Church, and the other the Church Invisible?—Enlarge upon these interpretations.
4. Recount the various stages that ultimately led up to the Romish doctrine of Purgatory.—Show how truth lapsed into partial truth, and then into positive error.
5. 1 Cor. iii. 12-15 :—
  - a. State Bellarmine's three reasons why the 'fire' in vv. 13, 14, cannot mean Purgatory.
  - b. What does it mean, according to Bellarmine ?
  - c. And what in v. 15 ?—Show Bellarmine's inconsistency, and especially in that particular verse.
6. State the connexion of the practice of Indulgences with the Reformation.—By what Council, and under what circumstances, and in what Pontificate, was it decreed as a doctrine in the Romish Church ?
7. What is the meaning of the phrase, 'the treasury of the Church ?' and what of 'Satisfaction ?'—Show the wrong thus done to the merits of Christ.
8. State the three essential *external* parts of a true Sacrament—By these test the two Sacraments of the Gospel, and the other five 'commonly called Sacraments' in the Roman Catholic Church.
9. What is Extreme Unction ?—What text is alleged in its defence ?—Show the inconsistency of this.—Explain the true meaning of the text.
10. It was stated in the Lectures that the Church of Rome knows the truth on the subject of Pardon of Sin, and yet knowingly departs from it.—Work out this point in the following order :—
  - a. The Scriptural statement as to the relationship between the sinner and God.
  - b. The Romish system—how it alters this.
  - c. 'Contrition'—its meaning and effect.
  - d. 'Attrition'—its meaning and consequences.
  - e. Express the values in an algebraic form.
11. Illustrate (from the Lectures) the difference, as between God (who knoweth the heart) and the human confessor (who must try to get to know it).—On which side is the disadvantage ? and how ?
12. Quotation from Dr. Pusey's *Eirenicon* to show how hard it is for converts to Rome to submit themselves to the worship of Mary.
13. Examples of the use and meaning of the word *Douleia* in the New Testament.
14. Definition of 'Superstition' and 'Religion,' respectively, as given

- by Cicero (*De Nat. Deor.* i. 42).—Apply this to the *doubleia*-theory of the Church of Rome.
15. Some extravagances of Romish teaching in the '*Glories of Mary*,'—the authority of these statements; and by whom?
  16. Construct, from Romish sources, the theory of Transubstantiation:—
    - a. As to the meaning of the word.
    - b. As to the 'species.'
    - c. As to the 'accidents.'
    - d. As to the 'subject-matter.'
    - e. As to the judgment of the senses.

And then show the inconsistency of the *Catechism of Trent* in saying—'It [the consecrated bread] still retains the natural power of feeding and nourishing the body, which is proper to bread.'
  17. Explain, respectively, the two sayings of our Lord—  
'Me ye have not always' (Matt. xxvi. 11); and  
'Lo, I am with you alway' (Matt. xxviii. 20).

TEXT BOOK—'*St. Peter Non-Roman*.'

18. State, from Bellarmine, what is the foundation of the right of succession (*jus successionis*) of the Roman pontiffs.
19. Testimony of Spanheim as to the extreme doubt (to say the least of it) on this subject.
20. Show how Bellarmine moves St. Peter about, at pleasure, irrespective of authority for his assertions.
21. P. 51—'Then (working backwards) how comes it to pass that the tales of the "Golden Legend" were unknown to Ambrose?—that the stories attributed (but falsely) to Ambrose were unknown to Eusebius?—that the tradition of Eusebius, connecting St. Peter with Simon Magus in Rome, was unknown to Justin?'—What do these questions refer to? State the particulars.
22. What is the 'Twenty-five year theory?' and how did it originate?
23. Testimony of Dean Alford as to the founding of the Christian Community at Rome?—and as to 'the Twenty-five year theory?'

#### PROTESTANT CLASS AT CAMBRIDGE.

The following are the names of the successful competitors on a written examination on the subject of lectures delivered by the Rev. R. Maguire at Cambridge:—

- First Prize 7l.* Edward F. Taylor, Undergraduate.  
*Second Prize 5l.* (Mr. Sayle's Prize) James Fowler, Schoolmaster.  
*Third Prize 3l.* William Knightley, St. John's College.  
*Fourth Prize 2l.* Charlotte E. Flack.  
*Fifth Prize 2l.* Wm. B. Ferris, Student, Church Missionary College.  
*Book Prizes:—*James Spearing, Solicitor's Clerk, former prizeman; Wm. Shildrick, Printer; Caroline Goshawk; William Scarr, Cabinetmaker; H. R. Day, Pupil.

#### BRISTOL PROTESTANT CLASS.

The meeting for the distribution of prizes was held last evening in the Lesser Colston Hall. There was a large attendance at tea, after which a public meeting was held, the chair being taken by Lieut.-Col. Savile. There were also present on the platform the Revs. Canon Cooper, T. C. Price, G. T. Harding, T. Graham, T. W.

Boyce, S. A. Walker, and E. Griffiths, Mr. T. Day, Mr. James Inskip, Mr. J. Andrews, Captain Boyse, Mr. R. Walton, and a large number of ladies.

The SECRETARY (Mr. BYENELL), of the Bristol Protestant League, read the Report, which was very favourable, and stated that the lectures that had been delivered on various subjects were well attended.

The CHAIRMAN, after apologising for the absence of the Rev. W. Saunders, who had to attend another meeting at the same time at which that meeting took place, and the Rev. Dr. Doudney, who was prevented attending by ill health, said that error was very prevalent, and it was therefore incumbent upon them to be well read in God's Word, to be able to compare truth with error. If they looked back about one hundred years the people of this country were apparently asleep with regard to the truth. A revival, however, sprang up, when the doctrines and truths of the gospel were vividly brought before the public mind. That reformation was similar to the one that took place three hundred years before. But other men had now come before the people, with a new style of religion which they brought forward with great power. The doctrines they taught were those of regeneration at the hands of the priest, and that they could bring God down upon their altars. Amongst those persons were Dr. Pusey, and other men of mark, some of whom had long since honestly gone over to Rome. But many persons of that kind were still amongst them doing the work of Romanising the people. Therefore it was necessary to bring the new doctrines to the testimony of God's Word, and compare them with it.

The Rev. T. C. PRICE said that the object of the Society was to give thorough grounding in the principles of the Christian doctrine to those who attended the classes. They must ever remember that the Reformation was brought about by learning, and in consequence of learning the sad amount of corruption which existed was extirpated. The speaker then remarked that a society existed in Rome whose duty it was to examine every book published, and all that were thought unfit for reading were prohibited. At the head of the list of the books that were prohibited was God's own Word. The object of the Society was to give the members of the various classes a thorough grounding in the Scriptures, that they might be able to give a reason for the faith which they professed.

The Rev. G. T. HARDING, of St. Peter's, said it was his privilege a short time ago to attend Mr. Todd's lectures, in which he upheld Protestantism against Popery. He was glad to see such a number there that evening, who were, as were those at Mr. Todd's meeting, anxious to maintain the truth as it was in Jesus. He thought they were going through very dark and dangerous times, in which the young should be educated in the principles of Protestantism, which alone could keep them. With the Romanists it was the Church and her glorified, instead of Christ and Him crucified. It was for them to choose whether they would serve the Virgin Mary and the long line of saints, and submit to that miserable system of worship, or the pure, earnest, faithful, loving worship of the heart—the truth of



Jesus. The object of the Society was to show that Rome was in the wrong and the precepts of the Church of England were right, and if their souls were kept looking to the Saviour they would be right for time and eternity.

The Rev. T. GRAHAM, referring to the meeting which was held in the same room the previous evening, said he congratulated them on the result of that meeting; but there were one or two things introduced of a very sorrowful character. He was sorry there should have been such opposition to the resolutions passed at that meeting. Those persons who opposed those resolutions were, to a great extent, led by a distinguished and prominent clergyman of the Church of England. Some of those persons argued that the images erected outside the cathedral were sanctioned by the dean and chapter. But he had good authority for saying that no plans or details of the work carried out had ever been submitted to the dean and chapter, and certainly never received their approval. Why they were opposed to the images was, because they were symbolical of things which were distinctly opposed to the religion of the Church of England. He (the speaker) had no right to assert that those who placed them there had any intention whatever to favour Romanism. To place such Popish images on Protestant cathedrals, however, was a grievous mistake in these most dangerous times, because of the movement known as the counter-Reformation movement—an earnest and determined endeavour to assimilate the doctrines of the Church of England with those of the Church of Rome. He (the speaker) read an extract from some remarks made by the bishop of the diocese, who said there was not one sensible and far-seeing man amongst them who was not aware that there was within the Church a body of earnest men who had taken it as their most solemn mission to Catholicise the Church of our land. In confirmation of this, he said one of those persons had declared that they were teaching that God was to be worshipped in the form of bread, and that the people were receiving that teaching, which they refused to receive from the Roman teachers, who were among them three hundred years ago. Those men were undoubtedly doing the Pope's work. It was their duty, then, to protest, not only against Popery, but also against semi-Popery, whether inside or outside of their churches. The work required them to be faithful. They were no more to tolerate false doctrine than they were to tolerate sin. It was for them to say they would have none of it, either outside or inside of their churches; but join in the dying prayer of King Edward VI., that God would deliver them from Papistry and the tyranny of the Pope.

Mr. J. INSKIP expressed his sympathy with the Society, and his interest in its welfare. He made reference to the meeting of the previous evening, and remarked that those who opposed the proceedings were under the control of a Ritualist clergyman. It was their duty to oppose Romish practices in every shape and form, and he hoped endeavours would be made in that direction.

Mr. JAMES TODD, examiner for the Protestant Educational Institute, London, said he had great pleasure in appearing before the meeting, to distribute the Prizes granted by the Protestant Educational

Institute to the classes in connexion with the Bristol Protestant League, conducted by the Rev. Mr. Price and himself. He was glad to be able to present a more satisfactory report of the proceedings of the Protestant Educational Institute, than he had ever been able to present before. The numbers had greatly increased; 35,000 students having attended the classes to receive instruction in Protestantism, and 5000 had attended during the last year. He (the speaker) also made reference to the meeting of the previous evening, and asked why they did not erect images of Ridley, Latimer, &c., in the places of those Popish figures now outside the cathedral. Mr. Todd then read the prize-list, and the prizes were distributed by the Chairman.

The list is as follows:—MR. TODD'S CLASS: George Hawker, 3*l*.; Mr. Skinner, 2*l*.; Thomas Brown, 1*l*.; William Nowell, 1*l*.; Mrs. Clymer, Fox's *Martyrs*; James Buss, Fox's *Martyrs*; J. Whitwright, *Ultramontaniam* and Birks' *Church and State*; Emily Ingleton, ditto; Anne Langworthy, Paley's Works; J. Case, ditto; Frederick Mills, McGhee's and Paley's Works; George Gray, ditto; H. Spendlow, McGhee's Works; A. Hodges, Paley's Works and Birks' *Church and State*. THE REV. T. C. PRICE'S CLASS: Wm. Nowell, McGhee's Works and Paley; T. Mills, McGhee's Works; Geo. Gray, Paley, and Birks' *Church and State*; Thomas Testick, Paley; Thomas Spendlow, Paley; and Thomas Peglar, Paley.

The Rev. Canon COOPER delivered a short address relating to the advance Protestantism had made during his lifetime, and said he hoped stringent efforts would be made to check the spread of Romanism.

The Rev. S. A. WALKER spoke strongly against the images which decorated the outside of the Cathedral. He advised those present not to stop until they had the images down, and to be determined to say 'No Popery' either in front or inside of the Cathedral, or in the street. If they submitted to Ambrose, they would soon feel what Ambrose had in his hand. In conclusion, he asked that they would do all in their power to get those obnoxious images removed.

The singing of the Doxology closed the proceedings.

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#### PROTESTANT CLASS AT SOUTHSEA.

On Wednesday, 5th April, the annual tea-meeting in connexion with St. Luke's Church, Landport, was held in the school-room, the Mayor (W. Pink, Esq.) presiding. There were also present the Rev. B. D. Aldwell, (Vicar of St. Luke's), Rear-Admiral Sir Leopold M'Clintock, Dr. Badenoch, Secretary to the Protestant Educational Institute, Rev. E. Parnell, Rev. C. Brooks, Rev. S. Cross, Rev. Wm. Fraser, and a number of ladies. About 300 sat down to tea, the room being tastefully decorated for the occasion. After the tables had been removed the Juvenile Orange Sol Fa Choir sang an opening hymn, and at intervals during the proceedings gave a good many selections of music in a very creditable manner. Prayer was then offered by the Rev. Mr. Parnell, after which the Mayor delivered a brief intro-



ductory address, in which he spoke of the importance of the young being religiously educated.

Mr. BROOKS also made some remarks upon the necessity of secular education being united with religious teaching, and strongly advocated the keeping of the Bible in all schools. He spoke of the Reformation, when a candle was lighted, which, he said, would never be put out, and referred to the spread of Christianity all over the world. He thought religious education, blended with secular education, most important in the training of the young.

The Rev. B. D. ALDWELL next addressed the meeting, congratulating them upon so successful a gathering at St. Luke's School, and quoting from a report of the Education Department laid before Parliament, to show the prominent position occupied by Church of England schools, as compared with Roman Catholic and other schools. With regard to the schools of the Church of England, he said the most striking feature of the return was the evidence it afforded, of the disproportionately large share of the burden of elementary education, which is borne by the Church. It contributes nearly three times in the number of schools, and nearly double in the number on the rolls, and in the average attendance, the amount of the united provision by the British, the Roman Catholic, and the Board Schools. The three latter furnish only 3768 schools, against the 9449 provided by the Church. The Church has 1,735,895 children on the rolls of its schools, and 1,175,289 in average attendance; while the three other systems have only 907,405 on the rolls, and 661,891 in average attendance. These facts were worthy of the serious consideration of those who talked of dispensing with the voluntary schools, and substituting 'the truly national system,' under boards. It would be seen that the Board Schools, although established and maintained at an enormous outlay, were but a drop in the ocean of the provision for elementary education. Mr. Aldwell went on to say that they had in connexion with their own schools 281 children in daily attendance in the boys' school, and 271 children in the girls' school, and in their schools they had the Bible. He stood up for the Bible boldly, and he was glad to hear from the remarks of the Mayor that he also was in favour of religious education. He believed there could be no real government without religious education. This opinion was maintained by Lord Chancellor Bacon, a most illustrious statesman, and by one of the greatest of modern patriots, General George Washington, the founder of American Independence. He would always stand up for Bible reading and Bible teaching in these schools, in opposition to all worldly wisdom and all false philosophy. He would stand up in the name of God for the truth, and he said: 'Palsied be the hand which would banish the Bible from the schools of England.' Intellectual culture without moral and religious instruction would only prove mischievous, and he was sure they all wished success to the large schools in the great and important district of St. Luke's.

The MAYOR said the next part of the programme was a most interesting one—namely, the presentation of prizes for papers on various subjects given to the St. Luke's Protestant Class. At that moment there was no one in the room who knew who were the suc-

cessful candidates, as the papers were examined in London, the name or number of the winner being enclosed in envelopes, which would be opened that evening for the first time.

The Rev. B. D. ALDWELL explained that there was a course of lectures given in the Church of St. Luke in the winter time, upon the various subjects of which papers were invited to be written, and the examination took place on the 28th February. He would read the subjects, and the questions thereon, which were as follows :—

*The Church of Rome not Catholic, but Apostate.*—1. Adduce arguments to prove that the Church of Rome is not Catholic. 2. Name four Scriptural marks, showing that Romanism can be traced to the agency of Satan.

*Transubstantiation and the Sacrifice of the Mass.*—1. Give Rome's definition of Transubstantiation. 2. Adduce passages of Scripture on which Rome founds the doctrine, and show that they are at variance with her teaching. 3. Show that the doctrine is contrary to our senses and reason. 4. Bring forward Scriptural arguments against the sacrifice of the Mass.

*Purgatory.*—1. State the Romish view of the doctrine. 2. Name texts adduced by Rome to prove Purgatory. 3. Show that Holy Scripture affords no countenance to the doctrine, and condemns it.

*Papery the Antichrist of Scripture.*—Proofs from Scripture that the Pope is the Antichrist.

*Saints and Images.*—1. What is Rome's teaching on the doctrine? 2. State the evasion adopted by the Church of Rome to excuse herself from the charge of idolatry, in reference to the worship of saints. 3. Describe Rome's idolatry relating to the worship of the Virgin Mary. 4. Give arguments from Scripture against image-worship.

*Auricular Confession and Priestly Absolution.*—1. Give the Roman Catholic doctrine of Penance. 2. Mention the Scriptures on which she founds her system of confession, and show that Scripture refutes her doctrine. 3. Adduce proofs of the immorality of the Confessional. 4. Give Scriptural arguments against priestly absolution.

The lectures, Mr. ALDWELL said, were given in connexion with the Protestant Educational Institute, an institution which had been the means of conferring incalculable benefits upon the members. At the examination the candidates were given three hours for writing, and were allowed no book of reference, not even a Bible. At the conclusion of the competition the papers were sealed up, each paper having the candidate's number upon it, and sent to the Protestant Educational Institute, in London. He did not know himself who had got the prizes, but Dr. Badenoch would disclose the successful numbers, and the Mayor would open the various envelopes and find the names of the winners.

The envelopes were then opened, and the successful candidates found to be as follows:—Junior Division of Ladies—1st prize, handsomely bound edition of Foxe's *Book of Martyrs*, Miss L. Wheadon; Senior division:—1st prize, 2*l.*, Miss E. Weadon, senior pupil teacher, St. Luke's; 2nd prize, Foxe's *Book of Martyrs*, Miss E. Taylor, pupil teacher; 3rd prize, a similar volume, Miss Cudlipp.

Junior Division of Young Men:—1st prize, 2*l.*, Thomas Spanner; 2nd prize, Foxe's *Book of Martyrs*, Harry Bugden.

Senior Division of Young Men:—1st prize, 2*l.*, Charles Bugden; 2nd prize, two volumes, Hammond, Gosport; 3rd prize, Alexander A. Proctor.

The Mayor then proposed a vote of thanks to Dr. Badenoch, for

the interest he had taken in the candidates, and for coming there that evening as the representative of a most useful society, and bringing the prizes with him, which was most cordially received.

The Rev. Dr. BADENOCH then addressed the meeting upon religious education, and the exertions of the Rev. B. D. Aldwell, who was one of the first to see the importance of that branch of instruction, which was applied by the Protestant Educational Institute.

Mr. Churchwarden S. J. BAKER proposed a vote of thanks to the Mayor for presiding and presenting the prizes, which was seconded by the Rev. E. PARNELL.

The MAYOR having responded, briefly proposed a vote of thanks to those ladies who had presented trays for the tea, and to all those persons who had assisted in the meeting, especially to the choir for their services, they having sung very effectively, and reflected great credit upon their teachers.

### Roman Catholics in the Navy.

In a Parliamentary Return laid on the table of the House of Commons this Session, the following is the religious classification of the seamen and marines of the Royal Navy (Session 1876, No. 132):

I. SAILORS.	
Belonging to the Church of England . . . .	22,816
Belonging to the Presbyterian Church . . . .	1,150
Belonging to other Protestant bodies . . . .	2,675
Roman Catholics . . . . .	3,806
II. MARINES.	
Belonging to the Church of England . . . .	9545
Belonging to the Presbyterian Church . . . .	402
Belonging to other Protestant bodies . . . .	1205
Roman Catholics . . . . .	986

### Grants for Education.

The following are the expenditure from education grants for the year ending March 1875, according to Parliamentary Return laid before Parliament this Session :—

I. ENGLAND AND WALES.		£	s.	d.
For Schools connected with Church of England		822,565	9	5
On British, Wesleyan, and other Schools . . . .		235,887	6	6
On Roman Catholic Schools . . . . .		73,881	19	5
On Board Schools . . . . .		90,231	10	10
On Parochial Union Schools . . . . .		120	0	0
II. SCOTLAND.				
On Public Schools . . . . .		96,222	1	5
On Schools connected with Church of Scotland . .		52,520	13	2
Free Church . . . . .		26,709	0	2
Episcopal Church . . . . .		5,470	17	8
Roman Catholic Church . . . . .		8,391	11	5

## Catechism of Protestant Truth.

BY THE LATE REV. B. RITCHINGS.

*The Sacrifice of the Mass and Transubstantiation.*

(Continued from p. 64.)

Q. In withholding the wine from the people, which Christ commanded all His followers to receive, saying, 'Drink ye all of it,' Matt. xxvi. 27. Mark, xiv. 23, what do the people receive?

A. Only a half of the Sacrament which our Lord Jesus Christ ordained.

Q. How long after the institution of the Lord's Supper was it decreed to take away the cup from the laity?

A. About 1400 years.

Q. How do you prove from the words of St. Paul, that the sacrament is not administered in the Romish church as Christ ordained?

A. 'Let a man examine himself, and so let him eat of that bread, AND DRINK OF THAT CUP.'—1 Cor. xi. 28.\*

Q. In worshipping the wafer which the Romanists call the Host, from the Latin *Hostia*, a sacrifice, and often carry about in their processions, what is the sin of which they are guilty?

A. They are guilty of IDOLATRY,—that sin which is of all others most provoking to God, and most destructive to the soul of man.

Q. How does Romanism try to prove this sinful doctrine to be scriptural?

A. From the words of our Saviour, when 'He took bread, and blessed it, and brake it, and gave it to His disciples, and said, Take, eat, this is My body.'

Q. Was it usual with our Lord to speak in such figurative language?

A. Yes. Jesus said, 'I am the door.'—John, x. 9. 'I am the vine: ye are the branches.'—John, xv. 5. 'The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.'—Matt. xiii. 38.

Q. What then did our Lord mean, when He said of the bread, 'This is My body,' and of the wine, 'This is My blood?'—Matt. xxvi. 26-28.

A. This bread is a sign or representation of My body, and this wine of My blood.†

Q. What are those words of our Saviour and His Apostle Paul, which the Romanists themselves are obliged to take figuratively?

A. 'This cup is the New Testament in My blood.'‡—Luke, xxii. 20. And 'as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.'—1 Cor. xi. 26.

\* Article XXX.

† In 'Deut. xvi. 3, the unleavened bread is called "the bread of affliction." The Jewish writers tell us, that the custom of the passover supper was, that the master of the family brake the unleavened bread, and gave to every one a piece of it, saying, "This is," that is, this signifies, represents, or commemorates, "the bread of affliction which your fathers did eat in the land of Egypt."—HENRY. The prophet Ezekiel was commanded to shave his head as a representation of the desolation of Jerusalem; then we read, 'Thus saith the Lord, This is Jerusalem.'—Ezek. v. 5. But who ever thinks that by these words the prophet's head was turned into Jerusalem; or the woman Agar into Mount Sinai, because St. Paul says, 'This Agar is Mount Sinai, in Arabia?'—Gal. iv. 25. Such ideas are absurd, and yet they are not a whit more so than the Romish doctrine of Transubstantiation. For the Romanists to believe that when our Lord said, 'This is My body,' the bread was turned into the body of Christ, is to believe that He held His body in His own hands, and gave it to each of His apostles.

‡ He that said of the bread, 'This is My body,' said of the cup, 'This cup is the New Testament in My blood.' This cup is here, by a figure of speech, put for that which is contained in it. If the words were taken in the strict sense of the letter, and understood to signify a substantial change, it must be, not of the wine, but of the cup, and that not into the blood of Christ, but into the New Testament in His blood.

Q. When the disciples took literally, what our Lord had spoken figuratively of the Pharisees and Sadducees, in what words did He reprove them?

A. 'How is it that ye do not understand?'—Read Matt. xvi. 6-11.

Q. And in giving to the words of our blessed Lord a meaning which He never intended, and on which they have grounded their doctrine of the Mass, what are those words in the Prophet Jeremiah, which we may apply to the Romanists?

A. 'Ye have perverted the words of the living God.'—Jer. xxiii. 36. Hosea, ix. 9.

\* \* Read Gen. xl. 12 and 18; xli. 26, 27; xlix. 9; Isa. xl. 6; Daniel, vii. 17 and 24; 1 Cor. x. 4; Rev. i. 20; where the word *are, was, or is*, signifies *to represent*.

Q. The drinking of blood being forbidden under the law, and the Gospel, can we suppose the Apostles taught that the wine administered at the Lord's Supper was turned into blood?

A. Certainly not. Lev. xvii. 10-14. Deut. xii. 22-24. Acts, xv. 29.

Q. How can you prove, from our Lord's own words, that the wine underwent no change?

A. After our Lord had used the words of consecration, and had given the wine to His disciples, He still called it 'the fruit of the vine.'

Q. What were His words?

A. 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'—Matt. xxvi. 29.

Q. Can you prove also from St. Paul, that the bread is not changed by the words of consecration?

A. In his first Epistle to the Corinthians, he repeatedly calls it 'bread,' and 'this bread,' when it is received by the communicants.—1 Cor. x. 16, 17; xi. 26-28.

Q. Of what does St. Paul say 'we are all partakers' in the holy communion?

A. 'Of that one bread.'—1 Cor. x. 17.

Q. Then, according to the word of Christ, and His apostle, the bread and wine are the same after consecration as before?

A. The very same—Christ gave to His disciples bread and wine, and bread and wine they received.

Q. Is there any other text of Scripture quoted in favour of the doctrine of Transubstantiation?

A. They quote those words of our Saviour: 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.'—John, vi. 53.\*

Q. How do you prove that these words have nothing to do with the Mass or Transubstantiation?

A. They were spoken by our Lord about a year before the Lord's Supper was instituted.

Q. When many of His disciples thought that our Lord really meant that they were to eat His flesh and drink His blood, and murmured at it, saying, 'How can this man give us his flesh to eat?' what did our Lord foretell to them?

A. His *bodily* ascension into heaven.—John, vi. 62.

Q. And what did he say to convince them that if it were possible for them to eat His flesh and drink His blood, it would do them no good?

A. 'It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.'—John, vi. 63.

Q. As our Lord says in John, vi. 54, 'Whoso eateth My flesh and drinketh My blood hath eternal life,' what manifest untruth is maintained by those who hold the doctrine of Transubstantiation?

\* If these words, 'Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you' (John, vi. 53), be taken literally as the Church of Rome takes them, then it must follow that the laity from whom the cup is unrighteously withheld cannot be saved.

A. That every one who receives the Lord's Supper goes to heaven; whereas our Saviour declared of Judas, one of the twelve who first received it, 'It had been good for that man if he had not been born.'—Matt. xxvi. 24.

Q. What are we to understand by eating the flesh and drinking the blood of the Son of Man?

A. Believing on Him, coming to Him, and receiving for the support of our spiritual life, all the blessings which His death obtained for us.\*

Q. In the command which our Lord gave to His disciples, 'Do this in remembrance of Me,' is it implied that Christ is bodily present or absent?

A. It implies the bodily *absence* of Christ, whenever the Lord's Supper is celebrated.—1 Cor. xi. 23.

Q. How is Christ everywhere present with His Church?—Matt. xviii. 20; xxviii. 20.

A. Spiritually, He is everywhere present, but His human body cannot be in heaven and on earth at the same time.—See John, xii. 8. Acts, iii. 21.

Q. What is such an idea contrary to?

A. It is contrary to Scripture, to reason, and to the nature of things.

Q. As then we are taught to believe that Christ ascended into heaven, and sits at the right hand of the Father, what must we think of the Romish doctrine of Transubstantiation, which affirms that He is present?

A. That it is unscriptural and sinful.

Q. Why do we believe that there is no *necessity* for the miracle of Transubstantiation?

A. Because we need nothing more, as outward and visible signs of the body and blood of Christ, than the bread and wine, which the Lord commanded to be received.

Q. How is the celebration of the Lord's Supper spoken of in Scripture?

A. As 'the breaking of bread.'—Acts, ii. 42 and 45; xx. 7.

Q. What did the early Church teach?

A. 1. Clement, Bishop of Rome, A.D. 192, says—'The wine is figuratively called blood.' 2. Tertullian, A.D. 192, says—'This is My body—that is, the image or figure of My body.'

\* \* Read Articles XXVIII., XXX., XXXI., and the declaration at the end of the Communion office.

NOTE.—The Romanists consider it a great act of faith to believe the doctrine of Transubstantiation, though it contradicts our reason and our senses; but let it be remarked, that our blessed Lord, instead of requiring us to believe anything contrary to our senses, appeals to them in confirmation of His Divine mission (Matt. xi. 4; John, x. 37, 38; xiv. 11), and the truth of His rising again; and it was on the evidence of their senses that they believed the reality of our Lord's miracles (John, ii. 23; x. 37, 38; vi. 14) and the certainty of His resurrection. (Luke, xxiv. 39; John, xx. 27; 1 John, i. 1-3.) The doctrine of the Trinity is revealed to our faith, Transubstantiation is not. The doctrine of the Trinity, like the union of the body and soul in man, is above our reason to comprehend, but is not *contrary* to reason. If we are to believe that what we see, and feel, and smell, and taste to be bread is not bread, but a human body; and that what we smell and taste to be wine is not wine, but blood; a man may deny anything to be what all his senses prove it to be, or he may affirm it to be what all his senses prove it is not. That the same body should be in heaven and in ten thousand places on earth at the same time, and that the Creator should be made and constantly swallowed by His creatures, is not what Divine wisdom has revealed, but as hateful an untruth as human wickedness ever invented, or human folly ever believed. Well might St. John hear a voice from heaven, saying, of a community which teaches such a 'blasphemous fable' and 'dangerous deceit,' 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'—Rev. xviii. 4.

\* By comparing the 53rd and 54th verses of the sixth chapter of St. John with the 35th, 40th, and 47th verses, we learn that to eat the flesh and drink the blood of Christ is to believe on Him.



## Ecclesiastical Endowments at Gibraltar.

The following statement was widely circulated among the friends of the Protestant Educational Institute. We rejoice to say that the Government has withdrawn the objectionable 'Ordinances,' this has been hailed with satisfaction by the country, as well as the leading Protestants of Gibraltar. We thank our readers for the ready and prompt response which they gave to the request of the Protestant Educational Institute. It was mainly owing to this prompt and vigorous action that such a result was obtained.

### 'STATEMENT.

'1. Two "Ordinances" of the Governor of Gibraltar have been sent home to receive the sanction of her Majesty, and are now on the table of the House of Commons. The one proposes to establish and endow the Church of England in Gibraltar called the "Anglican Church body," and the other the Roman Catholic Church called the "Roman Catholic Church body," vide Parliamentary Paper, Gibraltar (Church Endowments) (Mr. Dillwyn), No. 91.

'2. It is proposed that a permanent endowment of 500*l.* per annum be granted to each church body. To the so-called "Anglican body" there is a further grant of 40*l.* per annum for military purposes. There is no additional sum specified to be given to the Roman Catholic Church, although, doubtless, a further sum would be likewise payable according to existing arrangements with respect to Roman Catholic chaplains in the army.

'3. It is proposed that the property and endowment of the "Anglican Church body" shall be vested in six trustees, to be composed of, *ex officio*, the bishop and the colonial chaplain for the time being, and four laymen "renters or occupiers of pews," who shall be "natural born subjects of her Majesty," sec. 16, p. 4. That of the Roman Catholic body be vested in five trustees, to consist of "the vicar-apostolic, the vicar-general or a duly qualified priest," designated by the vicar-apostolic, the deputy-governor of the Roman Catholic division of the Civil Hospital, the senior member of the Board of Trustees of Gavino's Asylum, and the treasurer of the Roman Catholic Poor Schools, and their successors in office for the time being (sec. 5, p. 6). It is not provided that any of these trustees shall be "natural born subjects of her Majesty," but only that they "shall be persons qualified to hold lands in the city, garrison, and territory of Gibraltar" (sec. 4). It is also provided that in the event of a vacancy occurring among the three lay trustees above specified, the new trustee "appointed shall not enter into office without the approval of the Governor" (sec. 6). It is not stated by whom the "deputy-governor," the "senior member of Gavino's Asylum," or the "treasurer of the Poor Schools," is appointed. Most probably they are the nominees of the "vicar-apostolic," and as the other clerical trustee besides the "vicar-apostolic" may be a priest designated by the latter, it follows that all the trustees of the Roman Catholic body may be appointed by the vicar-apostolic alone.

'4. It is proposed that each ecclesiastical body shall be a "corporate body," with perpetual succession. In the case of the Roman Catholics, all their "church properties in Gibraltar now existing, as well as all other lands or sites for building churches or chapels which her Majesty may hereafter be pleased to grant to the Roman Catholic community of Gibraltar," are to be vested in the said trustees. No such power is reserved to her Majesty with respect to the so-called "Anglican body." It is not stated what the nature of the properties is, which now exist in Gibraltar, as belonging to the Roman Catholic Church. And as the objects and purposes of the trust are declared to be "religious and educational" (sec. 9, p. 6), there is every probability that a monastery or a convent, as well as Romish schools, will come under this "corporate body with perpetual succession." It would also seem to be anticipated that additional lands or sites for the building of Romish churches or chapels will be demanded.

'5. The annual endowment of 500*l.* "to be granted to the Roman Catholic body" is to be paid monthly, and "placed at the disposal of the vicar-apostolic of Gibraltar for the time being, in consideration of the services rendered to *civil* servants." (Sec. 10, p. 6.) The manner in which the endowment and other funds of the "Anglican body" are expended must be submitted to the yearly audit of the colonial auditor, and published every year in the *Gibraltar Chronicle*, but not so the endowment to the Roman Catholic body. The Governor of Gibraltar, if he chooses, may satisfy himself as to the expenditure, and may, if he sees cause, require copies of the accounts to be produced to him, and be submitted to the colonial auditor. It is optional that the accounts of the Roman Catholic body be kept by the trustees, or by "the vicar-apostolic alone." Vide secs. 11, 12, 13, pp. 6, 7.

'6. Religious services of the "Anglican body" shall be performed "according to the rites and ceremonies of the Church of England as by law established." There is no restriction with respect to the Roman Catholic body, either as to the nature of the "religious or educational services."

'7. The nomination and appointment of the colonial chaplain is vested in the bishop, who may dismiss the same, subject to appeal to the Archbishop of Canterbury. But there is no provision as to the appointment or the dismissal of the Roman Catholic priest. His appointment or dismissal will therefore rest with the Vatican.

'8. The proposal contained in these two Ordinances proceeds on the principle that truth and error shall be established and endowed alike. In the case of the Roman Catholics, a trust is established with perpetual succession whose members need not be natural born subjects of her Majesty, and who are bound by the most stringent obligations to teach and maintain principles and doctrines at variance with Holy Scripture, foreign to the interests of her Majesty and her successors, and contrary to the constitution of England. It will be specially observed that it is proposed to create, in reference to the Church of England, a corporate body, to be called the "Anglican Church Body"—a term novel to English law, and objectionable in principle. Also that "vicars-apostolic" and "vicars-general" of the

Pope are, for the first time since the Reformation, proposed to be recognised and incorporated.

'The proposal now to be submitted for the sanction of her Majesty is not one for disestablishment, or disendowment, but for creating a new establishment and a new form of endowment of a most objectionable character.

'It is therefore earnestly suggested that both "Ordinances" be rejected, and, with that view, it is hoped that Protestants of all denominations may co-operate, whatever may be their view on the general question of establishments.

'G. R. BADENOCH, Secretary.

'*Protestant Educational Institute, 12 Haymarket, S.W.,*

'23rd March, 1876.'

### Notices of Books.

*Quicksands; or Prevalent Fallacies in Belief and Worship pointed out, with their Remedies.* By the Rev. STEPHEN JENNER, M.A. London: Longmans, Green, and Co.

This is a standard work upon the great religious questions of the day, and reminds the reader of some of the masterly productions of the seventeenth century. The volume discusses the certainty of truth and its criteria—the subtleties of error—the meaning, nature, and object of the Christian Church, and its ministry and offices. He then proceeds to discuss the sacramental theories. Also symbolism in all its bearings, in the Jewish and ancient Churches, as an aid in teaching truth, or as an aid to devotion; the true cross and the idolatrous cross; the power of faith; controversy, its evils and its advantages; the nature of religious belief, in its various phases; and Christian charity. This very able work ought to form a text-book for students at Universities, Divinity Halls, and Theological Seminaries.

*The Life and Doctrine of Romaine. A Sermon preached in St. Hilda's Church, Hartlepool, on Sunday evening, February 27, 1876.* By the Rev. G. T. Fox, Durham. J. Procter, Hartlepool; Andrews, Durham.

The Rev. G. T. Fox has nobly erected a tablet to the memory of William Romaine, whose life and works clearly exemplify the cardinal doctrines of sacred Scripture. His *Life, Walk, and Triumph of Faith*, ought to be prayerfully pondered in these times by every Christian. If this was so we should see less departure from the truth, more earnestness and enlightened piety, and distinct convictions of scriptural principles. Mr. Fox preached this sermon on the occasion of erecting the tablet in St. Hilda's Church, Hartlepool, the birthplace of Mr. Romaine, and has given a short history and a clear statement of some of the principal doctrines which Mr. Romaine preached and expounded. Mr. Fox has given to the Christian Church another monument of his own well-known Christian liberality and fidelity to the 'truth as it is in Jesus.'

*Casque and Cowl. A Tale of the French Reformation.* By the Author of *The Lily and the Rose; or, the Fruit of that Forbidden Tree; Amateurs and Artists; Homeless and Friendless; New Year's Chimes, &c.* London: Tinsley, Brothers, 8 Catherine Street, Strand.

The author has with much skill and power narrated some of the stirring events of the French Reformation, while exposing the divisions and errors

of the Church of Rome, and the craft and cruelty of the priests. The Huguenots, their principles and sufferings, are ably described, and the work is admirably written.

*From Out the Deepes. A Story of Cornish Life.* By an old Cornish Boy. With Introduction and Notes by S. W. Christophers, author of *Homes of Old English Writers; Poets of Methodism; Foolish Dick, &c.* London: Haughton and Co., 10 Paternoster Row.

We rejoice to see this class of works, written by Christian men. The writer is well known as the author of many able and interesting works, and probably 'A Story of Cornish Life,' excels them all. The reader is taken through the mines and homes of Cornwall. The Christian opinions and habits of this most interesting people are well told. Some of the criticisms of the Cornish miners of their ministers, remind one of a similar shrewdness among the Scottish people. The following is an amusing specimen:—

'There was a wayside smithy, within and around the door of which a knot of miners was often found stopping for a chat on their way to and from the mine. Frequently, on the Monday mornings, the religious affairs of the Sunday would be canvassed. Among the gossipers one day there were the two men, Tom and Joe, who had saved young John Tregoning from perishing on the beach.

"We've got a tiptopper of a young praicher now over weth we," said a lounge, from a distance. "He es from Lunnon, they do say, where the chaa-pels used to be chucked (filled) when he praiched; an' the people wud run from chaapel to chaapel where he was, teearin' and foachin' (pushing) in such a por (fuss) to get in, they wore like maazed things. They do caal'n a grait praicher; but, simmee, he es awnly a poor soart of a cow (a kind of canvas contrivance for conveying air into a mine). Have 'ee heerd 'n, Tom?"

"Iss, I heerd 'n waunce. That there praicher of yours es a collidge (college) cow; he es, sure 'nough—what the sailors do caall a windy-bag. There's nothing but wind in he! An' simmin, he'll be tore to raga weth wind! How a ded swell and puff out like, and maake hes head go wiggy, waggy, an' hes heer (hair) flop, flop (flap)! And then he wud run hes fingers up throo'; and then flop, flop again! an' his aarms went like thrashels (flails)! An' noit come ov et aall but wind! Where he do git his words, I caan't tell; an' who do know what they do main (mean), I caan't tell. I'm sure I caan't pick out hes maining. There's nothin' stickin' in waun's saul (soul) when he's over. Ef that's the soart a thing that the Lunnon people run arter, an' caall grait, why Lunnon must be the saame now-a-days as et was in Maaster Wesley's times. I've heerd my faather say, that somebody wannse wanted Christopher Hopper, who was a rich praicher, to be stationed in Lunnon; but Maaster Wesley said, says he, 'I shean't thrav away Christopher Hopper 'pon Lunnon.'"

"I've heerd this noc (new) man, too," said Joe; but Aw! says I to myself; ould Father Martin is right, he is. He said waunse to one o' thaise blaw the cauld wind praichers, 'Ef you do want to be pop'lar (popular), my deare man,' say he, 'you must praich so that nobody can understand 'ee; an' ef you do want to be exte (extra) pop'lar like, you must praich so that you caan't understand yourself. An' I'll give 'ee a tex (text),' says he, 'over an' 'bove, that you shall praich from nex' time you come over weth me—lev us heear 'ee praich from "The creature was made subject to vanity."'

We have no doubt this work will become a great favourite in Christian homes, especially among the young, and will be selected as an excellent prize for schools.

## Contributions—continued.

S. & d.		S. & d.		S. & d.	
CHAMBERLAIN, per Mr. T. W. Gladstone—		Lewes, per Mr. T. W. Gladstone—		MADISON, per Mr. T. W. Gladstone—	
Green, J.	0 5 0	Higgs, C. P.	0 10 0	Franklin, Mrs.	1 1 0
Gulliver, J.	0 5 0	Holt, Miss A.	0 2 0	Mercer, T.	0 10 0
Long, Miss	1 0 0	Malton, Miss	0 5 0	Roberts, J.	0 10 0
Nash, Rev. E.	0 10 0	Roberts, Mrs. C.	0 10 0		
Newlyn, Mrs.	0 2 0				
Pennidock, Miss	2 0 0				
Pike, A.	0 5 0				
Small, G.	0 5 0				
Street, J.	0 10 0				
Wheeler, H.	0 5 0				
GLASGOW, per Mr. T. W. Gladstone—		LEWIS, per Mr. Geo. Thompson—		MARSHALL, per Mr. T. W. Gladstone—	
Broughton, H.	0 5 0	Blaker, M. E.	0 5 0	Adams, G.	1 0 0
Devenish, Miss	1 1 0	Lee, Miss	0 2 0	Blackburn, T.	0 10 0
Jenkinson, Mrs.	0 2 0	Lloyd, J.	0 10 0	Cain, G.	0 5 0
		Ludman, J.	0 10 0	Cooper, Mrs.	0 10 0
		Pennett, W.	0 2 0	Huggett, W.	0 1 0
		Parsons, Chas.	0 5 0	Speed, F.	0 2 0
				Spratt, J.	0 2 0
				Thunders, T. E.	0 2 0
DOVER, per Mr. T. W. Gladstone—		LIVERPOOL, per Mr. G. Thompson—		NEWBURY, per Mr. G. Thompson—	
Anderson, J.	0 5 0	Covell, Mrs.	0 2 0	Barnes, G.	0 5 0
Baker, H. G.	0 2 0	Houghton, Miss	1 0 0	Bentham, B.	0 2 0
Boyle, Lady Sarah	1 0 0			Blackett, W.	0 5 0
Fishman, G.	0 5 0			Fidler, T.	0 5 0
Freeman, T.	0 10 0			Filat, H.	0 5 0
Graham, Maj.-Gen.	1 0 0			Gould, H.	0 2 0
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